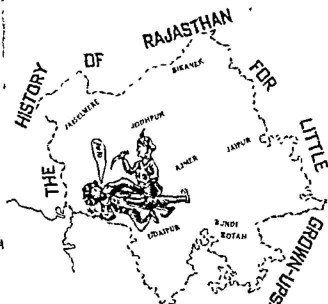
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NEWS BULLETIN

HISTORY *SHALL NOT* REPEAT ITSELF !



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5th May, 1960.

KASIMIR.

TO

MY NIECE

(First Impression)

Rajasthan Printing Works, Jaipur.

INDEX

NOTE.

The Author has ever considered an *errata* a monstrosity. It is possible that an obvious error of a letter *here and there* has escaped observation.

Humanum est errare. On the Cover is shown a parricide. The indistinct Word is Supposed to be 'Beta' (Son !) in Hindi.

ILLUSTRATIONS.

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Vasundhara,
Durgapura Camp,
Jaipur (Rajasthan)
20 th. March, 1960

My dear Sudhoo,

It is possible that you might find the title of this book a little mystifying, but it will all come to you in due course when you discover the whole bloody record of history anywhere on our planet unfold itself in the fulness of its wars, battles, persecutions and the fights for power. But what we are looking for is a glimpse of *the story of man*. That is what we want to draw out and imbibe in all its finer points so that the historian of the future may base his accounts on the worth and goodness of a people that had the courage and the power to root out evil and corruption that have marred the glorious chapters of otherwise unsullied records

Somehow or other, the world must reform its Institutions if it is not to perish in sin. But reformation can only be possible by a thorough purge of those observers and writers who work

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be-forgotten romance and chivalry of the Knights of the Round-Table.

Before I end this brief note, I should like to throw some light on a tendency manifest from the very timely and usefully edifying remark of yours to the effect that you had already done a full story of *Miranbai* at a stage earlier than the standard IV stuff you showed me Now this is remarkable for it happens at the psychological moment and coincides with my desire to publish a short history of this part of the Country, actuated as I have been in the main by the exhortation of the Principal of St.Xavier's High School, Jaipur, to write up something that would prove just right for the fourth class. But when the realisation dawned upon me that the compilation of such books is a task worthy of any specialist, I bethought myself to the strategem of getting ready just a brief sketch that could be supplemented by the perusal of cumbrous volumes difficult of access—and these mostly in Hindi. The solitary exception is Tod's' 'Annals and Antiquities of Rajasthan', a book most unsuitable for some people though its worth may be pure gold. But don't forget that you also could give me a hint as to when I should water my mango trees.

Whatever the hair-splitting arguments may be as to the correct and genuine worth of the vari-

to serve their own ends. Then there are others also who will go to any length to glorify their own culture and traditions at the expense of Truth, accuracy and an impartial and honest account of things as they are and as they should be.

Even amongst the various breeds of Rajasthanis the canker of separatism and the traditions of their own limited heritage exist. One must then understand clearly what these great things have been in the life of man before the reformer sets forth to mould and create an undying thing of beauty that would be a joy for ever. That should be the goal undeterred and unfettered by chaos and a deal of unnecessary suffering which is always in the midst of life.

But most of this will be beyond the power of little grown-ups yet, at the same time is it essential for them to begin to take an interest in the story of mankind which now has developed an enormous number of quite confusing and highly technical departments, and much that was grand and ancient is being incorporated into a new way of life. The *Haras* (a tribe of the Chauhans) of Bundi and Kota, the *Rathores* of Jodhpur the *Sesodias* of Mewar and the *Kachwahas* of Jaipur are already almost being relegated to the never-to-

rity of language and behaviour of such an incredib ly shocking variety

The other day, I happened to meet Rao Raja Narpat Singh, eldest brother to Rao Raja Hanut Singh—the world famous polo player I found him to speak English of a species that could only have come out of an English public-school His idea of Jodhpur history seemed to crystallise into the magnificence of the '*Fort*' which he considers the best in Rajasthan But it seems to me that he unwittingly insinuated something for which the Rajput stands out head and shoulders above many another fighting tribe *Fought*, indeed, they have with incredible gusto and I suppose noone can grudge them a little rest on their laurels

This is just a brief glimpse and I fear that even the Maharani Gayatri Devi Saheba *(leave alone the M G.D legend!)* as the consort of the erst while Rajpramukh of Rajasthan, may not receive the mention which would be her due as the patron of Art and Learning in a detailed and full account of Jaipur

Somehow I viewed the projected arrival of the President, Dr Rajendra Prasad in Kota as a first-class situation but it can by no stretch of imagination be conceded as condescension on my

ous Kings and Monarchs that have adorned the pages of History, I mentioned Miranbai just as I do so many other names who have taken some part in the making up of the story of this land But then your remark may have even a far deeper significance, for under the newly re-constituted plan I find that I shall have to omit the chapter on 'Some famous names of Rajasthan'

The late Jagdish Singh Ghelot has even put in a photograph of your great grandfather in his History of Rajasthan in Hindi I am not aware, though, whether Dr Mathuralal Sharma, Dean of History at the University, has inserted any useful bit relating to *my* grand father in his detailed history of Kota I had an occasion to look at this work and even read those few lines detailing the order of precedence when the Governor General sat on the Maharao s right and the Governor of Bomay on His Highness' left My grand father had even a rhyme for this sort of thing which I remember his telling me at an age far less impressionable than that of the average youngster crawling unwillingly to school And yet it seems a strange anomaly that with manners and courtesy of such super-excellence one should find exhibited in menial village labourers a familiarity and vulga

PREFACE

Rajasthan's History is a record of deed, romance, legend and chivalry and many a colourful chapter has it provided in the annals of Indian lore

First inhabited by its own Menas and other ancient tribes conquered and dominated by Rajputs, ruled by the Moghuls, subjected to Maharatta dominion coming under British suzerainty, veering over under the sway of Gandhian principles Rajasthan has finally been integrated into a newly free and Independent India

The History of Rajasthan, then is principally the history of its component parts the erstwhile princely states tracing their descent in an unbroken line of succession to Rama and Kusa as *Suryavanshis* and to Yadava and Krishna as *Chandravanshis* 1

It is a matter of necessity and historical accuracy to point out that the English and other historians are not so cocksure in the more exact

part to have agreed in the first instance to write for the Fourth Standard !

'Chacha Nehru' is world famous—not so Uncle Kasimir whom some will come to know only through the pages of this little book Mahatma Gandhi, as the Father of the Nation, can only be considered in the larger concept of very recent happenings, as the worker for the Freedom of India and the remover of the stigma of untouchability.

May all good luck attend your studies and and may you never be wanting in that good sense which shuns wanton and unnecessary criticism.

This from Your Affectionate Uncle,

Kasimir.

P. S

It gives me a certain sense of security in the notion that Dr. Toynbee's arrival in Delhi and his assertion to the effect that there will be no more wars but a World Government happened only a few hours after the notion of this little book had crowned my mind and this strengthens me in my conviction, for this aspect took shape in my thoughts before any regular ideas on attempting anything at all—least of all on Rajasthan were mooted or took shape !

Kasimir.

of an English history of Rajasthan, I hope that the endeavour to supply a brief but thorough insight into the doings of this race will pass not wholly unappreciated The volumes in Hindi are so verbo e that, to start with, they require a brave spirit to venture even into a cursory perusal of facts which would put one into the faintest of pictures of the early dominance of the Chauhans, to be succeeded by the supremacy of the Sesodias of Mewar this in turn to be followed by the Rathores whose power was clipped by the Kachwahas during the Moghul regime until Zalim Singh Jhala of Kota turned the tables on the most sanguine expectations of most people

This book was primarily (and still is I suppose !) intended for very young people, and it has been this dominating factor which has influenced me throughout in the choice of language and the arrangement of details

I would hesitate to say that I'm fully qualified on even partially capable in fully expressing the theory which suggested itself to me as the very origin of this whole issue Even then, to explain to the young idea a whole rigmarole of facts culminating in my stay at Kota to be followed by an insight into the wider domain of History is a

and scientific field of Rajput lineage. They consider atleast *some* of the thirty-six Royal races of Rajputs to have emanated from invaders such as the Scythes and the Huns. Moreover, for the House of Mewar has been *propounded* a most substantial and well-grounded *theory* tracing the Rana's lineage and origin to Nowsherwan of persia.

There should be nothing controversial in this work, and less is there of substance likely to give umbrage: but if Truth sounds unpalatable to whosoever it may concern, then Truth in this case atleast *does* possess the merit of cutting both ways.

Be as it may, Rajput chivalry erupted about the Eighth century A. D., and each clan has weaved a chequered and colourful pattern of its own, carving in deeds heroic and immortal a never-to-be-forgotten story.

One set of Rajputs has considered itself never subservient or inferior to another: their record of gallantry and derring-do is one not very likely to be easily erased from the pages of history.

In this short work it is not possible to discuss every little facet from every conceivable little angle. But since there seems to be a genuine dearth

CHAPTER I

FAR FAR AWAY AND LONG LONG AGO

Far, far away and long, long ago when man knew not how to bake bread, the sea not only covered the area we know as Rajasthan but extended from coast to coast—thus cutting off the North of India from the South. This might well establish the great antiquity of the Rig veda, but one can hardly call it a case of perverseness when opinions of the learned differ so widely. Nevertheless, the Rig veda supplies us with precious historical material as we shall soon discover.

That was the time when man sang to the glory of the Heaven and the stars, his free and bounteous spirit rising untrammelled and unhampered by the prejudices and practices which so encrusted religion at a later date. This in turn was to result in cleavages and break-aways from the Vedic fold by men who considered that the religion had become Hinduised to an intolerable extent. Perhaps these holy and good intentioned reformers succeeded, and perhaps, they did not but it is a moot point if anyone ever succeeded in recaptu-

problem before which my most sanguine self quails. Yet a suggestion of the truly gargantuan proportions which history can weave by engulfing us in its meshes is not wholly lost upon me.

If this book achieves any merit of acceptance in schools, I hope that every effort will be made to point out the moral and the living lesson of history divested of the encroachments of fabled myth and legend.

May the next generation grow up to be not merely passive spectators and the 'also ran', but the makers of history which is being made for us every hour.

[illegible]

K.

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boring holes Metals were not known to him, he knew not how to make pottery, nor was he familiar with the plough and the sowing of crops He lived mostly on raw flesh and wild fruit.

This race is believed to have been of Negrito origin and may very well have had some connection with the *Dasyus* or *Dasas*—those hordes of black, uncouth people whom the Aryans were ever out to quell

But this state of affairs was soon to be succeeded by *Neolithic* man of the New Stone-age. A certain amount of progress had been achieved,yet, man's knowledge was limited to gold as the only metal. His implements, though, were now grooved and polished and looked more like the real article He had also discovered the art of cultivation,could keep goats and cattle, make fire, live in caves decorated with paintings, weave cloth and give the dead a decent burial.

Now, in the pre historic age man could not advance very much further until he reached the next rung in the ladder with the discovery of metals Copper, where it could be found, replaced stone Axes, swords and spears could be now fashion. These were soon to be made of iron and the

ring the lost glory of that wonderful dawn in the human era

The later *Shastras* speak of the sub-continent of India as a peninsula and describe it as a quadrilateral—*Chatuh Samsthana Samsthithana*—with the Himalayas to the North and the sea to the south This they called *Bharat Varsha*, a fact testifying to the underlying unity of Hindusthan even in those early times

Now, History is a systematic record of the doings and progress of man his successes, his failures, and should correctly begin from the time when man first settled This in turn can only be known from facts and some very definite records Much then, as is to be expected is guess work, and until archaeology and the other sciences yield us more knowledge, a part of our ancient knowledge is bound to be surmise and conjecture

The earliest age in which man came to have his being is for workable purposes termed as the Stone age This in turn is divided into the older and the new The old Stone age or to give it its scientific name *Palaeolithic* was that early period in the life of man when he was little more than a savage and used rough stones fitted with handles for hunting, cutting and

boring holes. Metals were not known to him, he knew not how to make pottery, nor was he familiar with the plough and the sowing of crops. He lived mostly on raw flesh and wild fruit.

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iron age had started for the making of weapons. We find this in the Rig veda, the earliest written record that has come down to us.

A splendid example of the Copper age is Mohenjo Daro in Sind where extensive excavations have revealed a culture over five-thousand years old. Those people fed on dainties such as mutton, pork, fish and eggs dressed in fine clothes, wore jewellery, used seals and vessels of copper and bronze, had toys for their children and possessed a hundred and-one other useful and advanced institutions such as houses, drains, latrines and sweepers to clean them. This site is not very far from Bikaner and Jaiselmere, but whether this culture existed in Rajasthan, to the same extent, is difficult to say. Certain excavations have revealed that a very similar way of life did also prevail here, but the diggings at Nagri (Chitor) and near Nawai are not convincing enough and we can only wait and see until something more authentic is discovered in the future.

But I do not wish that you should worry yourself or others in trying to come to conclusions about the relative age of this civilization and the Aryan way of life. The main difference between the two was that the former lived in cities whilst

the Aryans were a pastoral peop'e had swords and helmets used the horse and considered the cow as sacred but worshipped no images The people of Sind had no defensive armour, had a multiplicity of gods no horse and venerated bulls Try and think that in those days this kind of Rajasthan was a veritable 'Maru Desh' for most part a region of death and undulating sand-dunes of a most inhospitable nature Echoes from Mohenjo-Daro must have percolated through from time to time, and as is the way of man he tries to ape others or give something of his own that some fusion might take place resultant in more comfort, security and happiness

The time had arrived for a small trickle of the Aryan tribes to make a first appearance in this part of the country Sudas is a great figure in the Rig veda and one of the tribes he had to contend with was the *Matsyas* (fishes) these people are associated with tracts which later came to be associated with the names of Alwar Jaipur, Bharatpur

The Vedic influence had come to Rajasthan The father of the family was the most important figure and man usually married only one wife for better or worse until death parted them The relations of a father towards his children were al

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राजस्थान

जहां

"The Sea not only covered the area we know as Rajasthan " (Vide P. 1)

ways of a kind nature; but boys were known to be severely punished if they persisted in evil habits.

The men in those days used bows and arrows to kill beasts for food; but they also used nets to trap birds Strangely enough, fishing was something they did not know.

They had plenty of cattle, goats and sheep and used the milk of cows to make *ghee*. They killed oxen, sheep, goats and even horses for food.

Their enjoyments consisted in seeing bull and elephant fights, but their fovourite was the chariot race. The chariot we all know is a vehicle used for riding in, and it is possible to see pictures of Krishna and Arjuna going to war in one of these contraptions which, in Hindi, is termed a '*Ratha*'.

And now the impact of the Aryans on the older *Adivasis*, Matsyas and Bhils (or whoever they happened to be) created problems which had to be faced. The clash of colour, the clash of religious principles, the growth of a mixed population brought about what is generally termed as *Varnashram*. This was the grouping of population into the caste fold with Brahmins heading the new



...Pageantry in Jaipur with the Maharajah on the Dais.

MIRAN BAI



Map of the Newly-constitnted BHARAT.





MAHARANA PRATAP

SHIVA DANCING (BUNDI).





Stone–carver at work with the gods and goddesses of the Hindu Pantheon



BISALDEO TEMPLE (SAMBHUR)



EXCAVATIONS AT RAIRH
(Some dating back to 600 B. C.)

order as the upholders of moral and religious prestige of the people; the *Kshatriyas* followed as those brave bands of warriors who were to protect and cherish their heritage; the *Vaishyas* were the trading classes and the *Sudras* became the scavengers. They were assigned the task (of Mohenjo-daro Fame !) of cleaning up the dirt and the filth of the city, and thus only indirectly helped in maintaining the health and the moral well-being of the Nation.

The people still mostly lived in villages known as '*purs*'; these were heavily fortified with stockades and other walled fortifications.

The Aryans primarily believed in one God though He had many names and each of these single Gods was in turn all powerful, Varuna, the sayer of the universe, Indra, the god of war and so on

As a mere handful of the Aryans first spread over Rajasthan, minor principalities under rulers known as *Rajans* came into being: the weaker were absorbed and the new order gained in strength and richness. As the years progressed, the Rajans in their turn were to be subject to the authority of powerful Kings who now built vast